In his treatment of Roman Catholic missionaries, moreover, Ch?ien Lung was no more lenient than his father and grandfather had been. He continued to employ them in his capital—among other things to assist in the astronomical bureau, to execute paintings in European style, and to erect structures of European design in his summer palace to the west of Peking. Missionaries, too, were scattered widely through the provinces. In theory, however, their religious activities were forbidden. While in practice these were often winked at, usually they had to be carried on without ostentation, and occasionally severe persecutions were instituted. Moreover, missions suffered from other causes. The Jesuits, the Roman Catholic body which had sent more missionaries to China than had any other, were being expelled by leading European states—driven out of Portuguese possessions in 1759, out of France in 1767 (they had been suppressed there in 1764), and out of Spain in 1767—and in 1773 the Pope dissolved the Society. Although the Jesuits already in China were at liberty to remain as seculars, and although, about ten years later, the Lazarists accepted the responsibility for carrying on the vacant work, the shock was severe. Moreover, the decline of missionary zeal in Europe due to the scepticism of the latter part of the eighteenth century, and the French Revolution and the ensuing wars which kept Europe in turmoil from 1789 to 1815 led to a diminution of support from the Occident. Under Ch'ien Lung, therefore, in spite of gains in some districts, taking the Empire as a whole the Church was slowly losing ground. The Christian communities probably decreased in numbers, and in morale

they suffered severely.

Like his grandfather, Chlen Lung was interested in learning. He himself was a voluminous writer—of poetry, of notes on current topics, and of prefaces to books. He had new editions made of important works, and more "encyclopaedias" were compiled and printed—what is usually translated as encyclopaedia, it will be recalled, being composed not of articles especially written for it but of excerpts from existing books, and often being confined to a particular class of subjects rather than attempting to cover the entire range of human knowledge. Neither his court nor that of his grandfather equalled that of Ming Huang of the T'ang or that of some of the Sung Emperors in the brilliance of the men of